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COINS OF TIPU SULTAN

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I

THE COINS OF TĪPŪ SULṬĀN

BY

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OXFORD
PRINTED BY HORACE HART
FOR THE NUMISMATIC SOCIETY OF INDIA
AND PUBLISHED BY THE SOCIETY
1914

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ON TĪPŪ SULṬĀN'S COINS

TĪPŪ SULṬĀN, during the sixteen years of his rule over Mysor (A. D. 1782–99), adopted a policy of innovation which, however distasteful to his subjects, effectually served to distinguish his régime from preceding forms of government. Not content with assuming the sovereign title of Bādshāh, he spoke of himself as 'the Resplendent Presence', and designated his army 'the Holy Camp'. From mere caprice, it would seem, he altered the names of the grand natural divisions of his territory, calling the Littoral the Ṣūba Tamm, or province bordered by the sea, the Highlands the Ṣūba Tarūna, or province of ranges of vision (?), and the Lowlands the Ṣūba Ghabara, or province of the ground-level. In an *Abstract of the Jam'bandī*, or Revenue Assessments, prepared for the Mysor Commissioners by Captain Macleod in 1799, one column bears the heading 'Names given by Tippoo Sultaun to each Division or Fort', which column contains no less than thirty-six entries—happily the next column exhibits 'the proper or ancient name of the Fort or District'. Under the influence of his passion for innovations Tīpū changed the names of all the current weights and measures. In the army he introduced new words of command, new names for his regiments, new names also for their weapons. Indeed, as Kirmānī curtly states, 'He invented new terms in all departments'. Abandoning, as Akbar had abandoned before him, the orthodox Hijrī reckoning, Tīpū instituted a new era, the Maulūdī, dating from the Birth of Muḥammad instead of from the year of the Flight. He adopted a new Calendar on the basis of the Hindu Sixty-year Cycle, but, rejecting the designations then in vogue of the several years and months, he devised for them new and fantastic names.

This love of change is amply evidenced on Tīpū's coins, in their mint-names, their dates, and their denominations. To any one unfamiliar with his numerous innovations the decipherment of his coins becomes a sufficiently perplexing problem. In Lieut. Edward Moor's *Narrative of the Operations of Captain Little's Detachment*, a work published in 1794, Appendix V is reserved for an 'Explanation of the (two) Plates of Tippoo's Coins, &c.', but nowadays, as one reads its pages, one can but smile at the valiant yet ludicrous

attempts to explain Tīpū's then new-fangled terms. Marsden in his *Numismata Orientalia* of 1825 shed much light on the subject, and, thanks to the labours of Hawkes (1856) and Thurston (1888) and Tufnell (1889), but little now remains to call for further research. Tīpū's wayward caprice and strange conceits have certainly availed to constitute his coins a class by themselves, and thus for the student of Indian numismatics there attaches to them a quite unusual interest. In variety and beauty they are far and away the most noteworthy of the coins of Mysor. It is accordingly a pleasure to submit the following description of Tīpū's coinage, indicating its salient features and embodying information gleaned for the most part from the published Catalogues of the Mysor coins in the museums at Madras and Bangalor. Grateful mention must also be made of the privilege accorded me of examining the large collections in the possession of Mr. F. J. Thanawala and Mr. C. E. Kotwal. Both these kind friends not only invited me to inspect their cabinets, but also lent me all the coins that I selected for the making of casts.

But here let me make a brief preliminary digression on the spelling of the name Tīpū. Strange to say, Tīpū with all his arrogance and vainglorying never recorded his own name on any of his many different kinds of coins, so for light on this moot point one must look elsewhere. On the title-page of Moor's *Narrative*, and throughout that book, the name is written Tippoo, but on page 466 the author states: 'In copying the impression of this article, or rather noting it from recollection, we wrote it wrong, for instead of تیپو *Teepoo* we spelled his name ٹپو *Tippoo*, but have corrected it from the medal stricken by Louis XVI of France in honour of Tippoo's ambassadors.' On the medal itself, as drawn on Moor's Plate II, No. 1, the spelling is ٹیپو *Ṭīpū*. Again, on the monarch's private seal, exhibited on Plate I, No. 1, the spelling is quite clearly تیپو *Tīpū*. Mr. L. B. Bowring in his *Haidar Alī and Tīpū Sultān* (page 117, note 1) mentions that, 'In the inscription on his tomb the name is written Tīpū, and it is often so pronounced in Mysore'. He adds, however, 'But on his seal it is unmistakably Tipū'. It would thus appear that the Sulṭān had more seals than one, and that on these the spelling of the name was variable. Yet the weight of evidence is strongly in favour of a 'long ī', a 'long ū', one 'p', and an initial 'T' that may be either the dental ت or the cerebral ٹ. The resultant is thus either Tīpū or Ṭīpū. Gujaratī writing adopts the latter of these two forms. The meaning of the name is still doubtful. Ḥaidar, حیدر, is, of course, the Arabic for 'a lion' but the assertion, frequently made, that the name of Ḥaidar's

son Tīpū is the Kanarese for 'a tiger' is, according to Bowring, 'certainly erroneous'.

In now proceeding to describe the coins issued by Tīpū Sulṭān we shall treat first of the mint-towns, next of the coin-denominations, then of the new methods devised for dating the coins, and lastly we shall transcribe their legends.

I. Tīpū's Mint-towns.

The following are the mint-towns, arranged in Persian alphabetical order, from which coins are known to have issued during the reign of Tīpū Sulṭān.

1. بنگلور *Bangalūr* (*Bangalor*): **Pl. I. 1.**

The original name Bengal-ūru, 'town of beans', preserves the tradition that once the King Vīra Ballāla, alone and benighted, here found shelter in a solitary hut, and partook of the simple fare offered him, some *bengalu*, or beans boiled in water. Hence the village, or *ūru*, which soon thereafter sprang up, received the name of Bengal-ūru. Ḥaidar 'Alī early in his reign rebuilt its fort in stone. Captured by the British in 1791, it was subsequently dismantled by Tīpū, but was restored in 1799.

2. پتن *Pattan:* **Pl. I. 2.**

Pattan is but a shortened form of the full name Śrī-raṅga-pattana (*Anglicè* Seringapatam), 'the town of the Blessed Raṅga[-nātha]'. A temple to Viṣṇu as Raṅga-nātha, 'the Lord of Sport', was founded more than a thousand years ago on the island in the River Cauvery where Seringapatam now stands. In 1610 the Rājā of Mysor made this place his capital. The Marāṭhās besieged it in 1771, and the British in 1792, and here Tīpū fell when the fort was finally taken by assault on May 4, 1799.

3. خالق اباد *Khāliqābād*, the town 'prospered of the Creator': **Pl. I. 3.**

Lieut. Hawkes in his *Brief Sketch of the Gold, Silver, and Copper Coinage of Mysore*, published in 1856, states that 'Khalekabad was a name given by Tīpoo to the town of Chendghaul near Seringapatam', and this identification later writers seem to have accepted unquestioningly. In the preparation of this paper, however, it was my good fortune to solicit information from Dr. J. R. Henderson, Superintendent of the Government Museum at Madras, who in subsequent correspondence supplied cogent reasons for attributing the coins from

the Khāliqābād mint not to Chandagāl, but to Dindigul. He very kindly permits the publication of the following interesting extract from a letter he recently wrote me:

'As regards Khāliqābād the following is briefly my evidence for Dindigul. Kirmānī definitely states that the place was Dindigul, and, as this town—the key to the Madura district—was of the greatest importance to Tīpū, the identification fits in with his general policy as regards mints. At the present day the coins are commoner in the Madura district than anywhere else, and of a number of Tīpū's coins collected for me at Dindigul some years ago the majority were of this mint. It has always been a puzzle to me why Hawkes (who has been followed by other writers) decided on Chandagāl, a tiny village close to Seringapatam, and situated near the south end of what was formerly the main ford for the island. Is it likely that Tīpū would have a second mint so near his chief one? The dies of the coins—or at least those most commonly met with—were evidently cut by workmen ignorant of the characters, and this suggests Dindigul rather than Chandagāl. The coins were struck in 1215, 1216, 1217, and 1218 (of the Maulūdī era). The last year is, so far as I know, recorded only by Marsden and Weyl, and I am not very sure of it, though it is not impossible. Tīpū visited Dindigul in 1217 (A.D. 1788), and the place was finally taken by Colonel Stuart in 1790.'

This concise statement by Dr. Henderson sets forth the arguments clearly, and to my mind quite convincingly, in favour of the identification of Khāliqābād with Dindigul. I may merely add that the four years during which the Khāliqābād coins are known to have been issued, 1215–18 Maulūdī, correspond to A.D. 1786–9, and throughout these four years Dindigul was in Tīpū's possession. Captured by Colonel Lang in 1783, the town was restored to Tīpū by the Treaty of Mangalor in 1784, and from that time till 1790 it remained a part of his dominions.

The Kirmānī to whom Dr. Henderson refers is the Mir Hussein Ali Khan Kirmani, whose *History of the Reign of Tipū Sultān*, a continuation of the Nishāni Ḥaidarī, was translated by Colonel W. Miles in 1864. The full title of the Persian original is نشان حيدري و خروج و نزول دولت تيپو سلطان. Regarding Tīpū's innovations it is stated on page 83 of that Translation:

'The names also of a number of forts were changed in the same manner;—as for instance;—Chitul Droog was called Furrokh Tab Hissar; Gootti, Fyze Hissar; . . . . Koorg, Zufurābād; Kalikote, Islāmābād; Dindigul, Khalikābād; . . . . Mysore, Nuzzurbar;—and in this manner in all matters new terms, or new inventions, were introduced.'

Against assigning the Khāliqābād coins to Chandagāl we note—

(*a*) its comparative insignificance—Chandagāl would seem to have been a village rather than a town;

(*b*) its close proximity to the capital Seringapatam, a city containing the mint that was by far the most active of all during Tīpū's reign, while yet another mint, that of Naẓarbār (Mysor), was distant only some nine miles;

(*c*) the absence, so far as I can learn, of any evidence corroborating Lieut. Hawkes's attribution.

On the other hand, in favour of identifying the mint-town Khāliqābād with Dindigul we would emphasize—

(*a*) the strategic importance of this town, dominating, as it did, the passes that led into Madura from the Coimbator country;

(*b*) the coarse lettering of the Khāliqābād coins, just such as might be expected at a mint situated on the remotest southern confines of the Mysor kingdom;

(*c*) the agreement of the dates on these coins with the short period during which Dindigul was occupied by Tīpū's forces;

(*d*) the fact that the 'find spots' are, for the most part, in the Dindigul district;

(*e*) Kirmānī's explicit statement that Dindigul was one of a number of forts whose names were changed by Tīpū, and that the new name given it was Khāliqābād.

In view of these considerations one may with complete confidence accept Dr. Henderson's identification of Khāliqābād with Dindigul.

4. خورشید سواد *Khwurshed-sawād*, the 'sun-blackened' place: **Pl. I. 4.**

Both Moor and Marsden regard this name as an appellation given by Tīpū to the town Dhārwār. As to the meaning of the term, Moor quaintly says, 'خورشید, "the sun", prefixed to سواد, which sign signifies blackness, darkness, riches, population, &c., may be supposed to have a variety of meanings: *suwad* means also the circumference; and possibly the inscription may be translated "Stricken on the sun's circumference", alluding to the circular figure of the die. We are not clear whether سواد does not also signify light or splendour; therefore we may give the word divers meanings; but should not, perhaps, among them, hit upon that which was intended.'[1]

[1] E. Moor, *A Narrative of the Operations of Captain Little's Detachment*, p. 478.

5. دهارواړ *Dhārwār:* **Pl. I. 5.**

This fort, said to have been founded in 1403 by an officer named Dhār Rao, was in 1778 taken from the Marāṭhās by Ḥaidar ʿAlī, and was in 1791 retaken by the British. The Dhārwār (gold) coins seem to have been struck only in the year 1216 of the Maulūdī era, and the Khwurshed-sawād coins, in gold and in silver, only in the two following years.

6. سلام اباد *Salāmābād,* 'the city of peace': **Pl. I. 6.**

This is the town Satyamaṅgalam, situated on the bank of the Bharānī River in the Coimbator District. Here in 1790 Tīpū fought within twenty-four hours two engagements with the British troops under Colonel Floyd.

Thurston reads the name as Islāmābād, but the coins figured both in his and in Tufnell's Catalogues show only three *alifs*, not four. Also in Captain Macleod's *Jamʿbandī Abstract* the new name of Satyamaṅgalam is entered as Salāmābād.

7. ظفراباد *Ẓafarābād,* 'the city of victory': **Pl. I. 7.**

In Macleod's *Abstract* this name is assigned to the fortress of Gurramkonda, 'horse-hill', an important stronghold in the Vāyalpād *taʿalluga* of Cuddapah (Karpā, Kṛpā). The *Imperial Gazetteer of India* states that in the seventeenth century the governor of this town was privileged to coin money. The fort came into Ḥaidar ʿAlī's possession in 1768, but three years later his general surrendered it to Trimbak Rao. Tīpū, however, recaptured it in 1773. Captain Read assaulted and gained the lower fort in 1791, but the citadel held out till the peace of the following year, when the place was ceded to the Niẓām. In 1800 it, with the rest of the district of Cuddapah, was transferred to British rule.

Possibly, however, the Ẓafarābād of Tīpū's coins may be Merkāra, the chief town of Coorg. Recounting the events of 1782, Kirmānī states that Tīpū Sulṭān entrusted the entire government of Coorg to Zein al Abidin Mehdivi, and 'gave him strict orders to displace, imprison, and punish all the rebellious and seditious people of that district; and the capital of that Souba, which was before called Murkera, was named Zuffurabad' (Miles's *Translation,* p. 30). Further on in his *History,* Kirmānī more than once refers to the fort under this name. Merkāra remained in Tīpū's possession till 1790, when it again passed into the hands of the Rājā of Coorg. The only

Ẓafarābād coins of Mysore known to me bear date 1216 and 1218 A. Maulūdī (A.D. 1787 and 1789), and in these years both Gurramkonda and Merkāra were subject to Tīpū. Hence the coins could have been struck at either of the towns. According to the *Imperial Gazetteer* (XI. 13 and XVII. 292) Merkāra's new name was Ja'farābād, and it just may be that Kirmānī, while writing his history, faultily recalled this name as Ẓafarābād.

8. فرخياب حصار *Farrukh-yāb Ḥiṣār*, 'the felicitously acquired castle': Pl. I. 8.

The double-pice coins exhibit along with the name this epithet Dār al Sulṭanat. The mint-name has been commonly read as Farrukhbāb Ḥiṣār, 'the castle of the fortunate gate', but the evidence supplied by the coins themselves favours on the whole the reading with *yāb*, as also does Macleod's *Abstract*, though in this item otherwise egregiously blundering. It gives 'Turrock Yeal Hissar' as Tīpū's new name for 'Chittledroog'. Miles in his translation of Kirmānī transliterates the name as Furrokh Yab Hissar. Why Chitaldrūg (=Chhattrikaldurga, 'umbrella-rock') was designated 'the castle felicitously acquired' finds perhaps its explanation in the intrigue that issued in the reduction of the fort. Bowring thus relates the strategy that effected its surrender:—

'Haidar returned to Mysore in 1779 to wreak his vengeance on the Pālegār of Chitaldrūg, who had failed to co-operate with him in the recent struggle. The chief made a gallant resistance, but having in his service 3,000 Musalmān soldiers, Haidar found means to corrupt them through the agency of a holy fakīr, who resided near the town. Madakeri Nāyak, finding that he was betrayed, was obliged to throw himself on the mercy of Haidar, who, after plundering the place, despatched the Pālegār and his family to languish in prison at Seringapatam.'[1]

9. فرخی *Farrukhī*, 'happiness': Pl. I. 9.

This place, now known as Ferokh, is situated on the south bank of the Beypūr river, seven miles from Calicut city. Tīpū in 1788 made a determined effort to establish here a 'New Calicut' that should rival the older capital, but the attempt proved ineffectual.

[1] L. B. Bowring, *Haidar Ali and Tipū Sultān*, p. 74.

10. فیض حصار *Faiḍ Ḥiṣār*, 'the citadel of grace': **Pl. I. 10.**

It was Tīpū's name for Gooty (Gutti), a town famous for its hill-fortress in the Anantpur District. Large booty[1] was secured by Ḥaidar 'Alī on his capturing the lower fort in 1775. The designation 'Citadel of Grace' points possibly to the local tradition which tells how during the siege the tanks of water on the summit of the hill were dried up by enchantment, a circumstance which was treacherously communicated to Ḥaidar by one of the inmates of Morārī Rao's Zanāna.[2] In 1799 Gooty was besieged and taken by General Bowser from Tīpū's Killādār.

11. کلیکوت *Kalīkūt* or *Kalīkūṭ* (*Calicut*), for *Kolikod*, 'cock-fort': **Pl. I. 11.**

This town owes its name to the legend that the site originally given as a grant to the Zamorin comprised as much land as a cock crowing from Talli temple could be heard over. Pillaged by Ḥaidar in 1773, and again by Tīpū in 1788, Calicut was occupied by the British in 1790. Two years later it passed by the Treaty of Seringapatam under the control of the East India Company. According to Kirmānī, Kalīkūt was given the new name Islāmābād, but no coin is known bearing this name, as distinct from Salāmābād.

12. نظربار *Naẓarbār*, 'scattering favour': **Pl. I. 12.**

In Macleod's *Abstract* this name is assigned to Mysor. Confirmatory evidence is supplied by Stuart, who in his *Memoirs of Tippoo Sultaun* states, 'Tippoo resolved to destroy every monument of the former government, to which end he caused the ancient fort and city of Mysore to be razed, and removed the stones of the temples and palace to a neighbouring hill, where he laid the foundation of a new fort, which he named Nuzerbar'.[3] According to Buchanan this name was given to the fort 'from its being situated on a place commanding an extensive view'. Wilks in his *Historical Sketches of the South of India* (III. 2) adds the quaint note, 'I have been assured by two of Tīpū's secretaries that he meant to intimate

[1] Can this 'large booty' have been the origin of the name Faiḍ Ḥiṣār, Marsden's 'castellum abundantiae'?

[2] For this tradition see *A Gazetteer of Southern India*, published in 1855, by Pharoah & Co., of Madras.

[3] Charles Stuart's *Catalogue and Memoirs of Tippoo Sultaun*, an Addendum to *The History of Hyder Shah*, by M. M. D. L. T., Edition of 1855, p. 271.

by this name, "the place visited by the eye of the Almighty", an evidence, as I apprehend, of his imperfect knowledge of the language in which he wrote'.

13. نگر *Nagar*, 'the city': **Pl. I. 13.**

Fifty-five miles west of Shimoga, this place was in the seventeenth century the capital of the Keladi kings, and the name it then bore was Bidarūru or Bidanūr (Bednūr), 'bamboo town'. By reason of its rapid growth it early gained the name of Nagar, '*the* city', and Ḥaidar, after his conquest of the place in 1763, designing to make it his capital, called it after himself Ḥaidarnagar. The fort and town surrendered in 1783 to the British under General Matthews, but soon thereafter this unfortunate officer with his entire force capitulated to Tīpū Sulṭān. Here Ḥaidar established a mint, which in its activity was second only to that at Pattan (Seringapatam). Along with Pattan and Farrukh-yāb Ḥiṣār, Nagar too bore the epithet of Dār al Salṭanat.[1]

14 (?). There is yet one other mint, though a very doubtful one, which Moor read as Be-naẓīr, 'the Incomparable'. On the coin figured on Plate II in Appendix V of Moor's *Narrative* the name is written thus:—نظیربے.

In describing this coin Moor states that he learned on the spot that this name had been given to Hooly Honore, 'but', he adds, 'why Tippoo should call Hooly Honore "Incomparable" (بي نظير) is to us incomprehensible'. This place is close to the village of Kūdali, which is held sacred since situated at the Confluence (Kūdal) of the rivers Tuga and Bhadra, where these unite to form the Tungabhadra.

According to the published Catalogue the Bangalor Museum contains 184 of Tīpū's coins (*Ā* 42; *Ā* 25; *Æ* 117), and the Madras Museum 105 (*Ā* 21; *Ā* 13; *Æ* 71), the total in the two Museums thus amounting to 289 (*Ā* 63; *Ā* 38; *Æ* 188). The following Table shows how many of these coins (in each metal) come from each of the fourteen mints, and thus, indirectly at least, serves to indicate their relative rarity:—

[1] A single specimen—a half-anna silver piece—is known on which the epithet Dār al Salṭanat is present, but unattached to the name of any mint-town, *Fig.* 24. In all probability this coin was struck at Pattan or Nagar or Farrukh-yāb Ḥiṣār (Chitaldrūg).

No.	Mint-town		Metal			Total Number of Coins
	Name given by Tīpū	Name now in vogue	Ν	Æ	Æ	
1	Pattan[1]	Seringapatam . .	26	37	91	154
2	Nagar[1]	Bednūr	18	—	25	43
3	. . . . .	Bangalūr	—	—	17	17
4	Farrukhī	Ferokh	5	—	10	15
5	Faiḍ Ḥiṣār . . .	Gooty	—	—	15	15
6	. . . . .	Kalīkūt	7	—	6	13
7	Farrukh-yāb Ḥiṣār[1]	Chitaldrūg . . .	—	—	13	13
8	Khwurshed-sawād .	Dhārwār	3	1	1	5
9	Khāliqābād . . .	Dindigul	1	—	2	3
10	Naẓarbār	Mysor	—	—	3	3
11	Salāmābād . . .	Satyamangalam . .	—	—	3	3
12	. . . . .	Dhārwār	2	—	—	2
13	Ẓafarābād	Gurramkonda . .	—	—	1	1
14	Be Naẓīr (?) . . .	Hooly Honore . .	—	—	1	1
	No name of Mint-town		1	—	—	1
		Total	63	38	188	289

Thus, so far as one can judge from the cabinets at Bangalor and Madras, Tīpū's coins were struck in gold at seven mints, at Pattan, Nagar, Kalīkūt, Farrukhī, Dhārwār, Khwurshed-sawād, and Khaliqābād, but in silver at only two, Pattan and Khwurshed-sawād.

II. The Names of Tīpū's Coins.

In addition to the gold pagoda and fanam and the copper coins of the earlier Mysor currency, Tīpū caused to be struck coins of various denominations in all three metals, gold and *silver* and copper. He gave to each a special name of his own devising, which name is often present on the coin itself. In the *Mysor Gazetteer* Lewis Rice has given a list of the names applied to Tīpū's Gold and Silver Coins, but many of these are merely the designations by which the different types were known locally or by the ṣarrāfs. Such, for example, are the gold Sulṭānī hun, the aval and duyam Sulṭānī hana, the Nayar and Dhoti and Sayad Sale, and in silver the Nokāra or double rupee and the Sulṭānī Rupāyi. These bazar-names need not engage our attention, but obviously it is desirable that one be familiar with all the names that are present in any of the coin-legends. Of the names of this class we now record a complete list.

[1] This town also bore the honorific epithet Dār al-Salṭanat.

A. Gold Coins.

1. The Muhr or Aḥmadī, احمدي: **Pl. I. 14.**

Aḥmad, meaning 'more (or most) praised', is just a variant form of the name Muḥammad.

2. The Half-muhr or Ṣadīqī, صديقي: **Pl. I. 15.**

Ṣadīq, 'just', 'true', is suggestive of the special 'virtue' accredited to Abū Bakr, the first of the four Khalīfas. Compare the marginal legend on some of Shīr Shāh's coins, ابابكر الصديق (Thomas, *Chronicles of the Pathan Kings of Delhi*, p. 396).

3. The Quarter-muhr or Fārūqī, فاروقي: **Pl. I. 16.**

This denomination corresponds to the better known 'pagoda', equal to Rs. 3½ approximately.

فاروق 'timid' is the title associated very especially with 'Ŏmar, the second Khalīfa, عمر الفاروق.

4. The lowest denomination of Tīpū's gold coins is the Fanam, or one-tenth of a pagoda, and thus about one-fortieth of a muhr. To this small coin Tīpū gave the name of Rahuti, but neither that term nor Fanam is present in the coin-legend: **Pl. I. 17.**

The term Fanam, فنم, or according to its Dakhinī form Falam, فلم, is supposed to be derived from the Sanskrit (or possibly Dravidian) *paṇa*, पण, a piece of copper equal in weight to that of the mañjāḍi seed. See Elliot, *Coins of Southern India*, pp. 47–9.

B. Silver Coins.

1. The Double-rupee or Ḥaidarī, حيدري: **Pl. I. 18.**

This large coin may have been thus named by Tīpū in honour of his father. More probably, however, the origin of the term may be found in the fact that Ḥaidar, 'a lion', was the epithet of 'Alī, alike the fourth Khalīfa and the *first* Imām.

2. The Rupee or Imāmī, امامي: **Pl. I. 19.**

The word Imām means 'exemplar', 'leader', and the Imāms of the Shī'a sect are 'Alī and eleven of his descendants.

3. The Half-rupee or ʿĀbidī, عابدي: **Pl. I. 20.**

This coin derives its name from the *fourth* of the twelve Imāms, ʿAlī Zain al ʿĀbidīn, علي زين العابدين, ʿAlī the Ornament of the Servants (of Allah).

4. The Quarter-rupee or Bāqirī, باقري: **Pl. I. 21.**

The *fifth* Imām was Muḥammad al Bāqir, محمد الباقر, Muḥammad the Great, whence the name assigned to this coin.

5. The Two-anna piece or Jaʿfarī, جعفري: **Pl. I. 22.**

This coin's name was taken from that of the *sixth* Imām Jaʿfar al Ṣādiq, جعفر الصادق, Jaʿfar the Just.

6. The One-anna piece or Kāẓimī, كاظمي: **Pl. II. 15.**

Mūsā al Kāẓim, موسى الكاظم, Mūsā the Silent, was the *seventh* Imām, and it is his title that attaches to this coin.

7. The Half-anna piece or Khiḍrī, خضري: **Pl. II. 16.**

While, as we have just seen, all the other denominations of Tīpū's silver coins take their names from the Imāms, this tiny silverling has received its special designation from Al Khiḍr, الخضر, 'the green one', a mysterious personage of Muslim hagiology, who, having discovered and drunk of the fountain of life, is said to be still alive in the flesh.

C. Copper Coins.

1. The Double-pice (=40 cash).

(*a*) Prior to the year 1222 of the Maulūdī era (A.D. 1793–1794) Tīpū's double-pice was known as an ʿŎthmānī, عثماني, which name at once relates it to ʿŎthmān, the third Khalīfa: **Pl. II. 1.** Compare the gold coins Ṣadīqī and Fārūqī, A 2 and A 3.

(*b*) In the Maulūdī year 1222 the name of this double-pice was changed from ʿŎthmānī to Mushtarī, مشتري, from al Mushtarī, 'the planet Jupiter': **Pl. II. 2.**

2. The Pice piece or Zŏhra, زهره (=20 cash).

This coin has thus a name identical with that of the planet Venus.

On the pice from the Pattan mint the term Zŏhra is spelled as above, زهره, **Pl. II. 3**; but on those from the Nagar mint as زهرا, Zŏhrā: **Pl. II. 4.**

3. The Half-pice or Bahrām, بهرام (=10 cash): **Pl. II. 5.**

This is also the name of the planet Mars.

4. The Quarter-pice or Akẖtar, اختر (=5 cash): **Pl. II. 6.**

The same word Akẖtar is the Persian for 'a star'.

5. The Eighth of a pice or Quṭb, قطب (=2½ cash): **Pl. II. 7.**

The 'pole star' is also called Quṭb.

The largest and the smallest coins of this series (the 'Ŏthmānī and the Quṭb) seem to have been first struck in the Maulūdī year 1218, or A.D. 1789–1790.

The Double-pice weighs about 340 grains, and the lower denominations in copper are, as to weight, its aliquot parts ($\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$, or $\frac{1}{16}$).

From the above list it is evident that in choosing names for his gold coins Tīpū laid under contribution the names of the Khalīfas, for his silver coins the names of the Imāms, while for his copper coins he adopted the names of certain of the heavenly bodies.

III. The Date-indications on Tīpū's Coins.

In order to understand the strange devices adopted by Tīpū for the dating of his coins one should have fresh in memory the two systems of numeration known as the Abjad and the Abtaẖ. Of these accordingly we shall first give a brief description.

The nine units, the nine tens, and the first four hundreds make in all twenty-two different numbers. The letters of the *Hebrew* alphabet are also in all just twenty-two. Now according to the 'Abjad' system the above twenty-two numbers are assigned consecutively to the twenty-two Arabic letters that correspond to those of the Hebrew alphabet. Arabic, however, contains six letters that are wanting in Hebrew, namely (in their alphabetic order) ث *th*, خ *kh*, ذ *dh*, ض *ḍ*, ظ *ẓ*, and غ *gh*, and to these, in the Abjad system, are assigned consecutively the last five hundreds (500–900), and, last of all, the number one-thousand.

In the Abtaẖ system, on the other hand, the same twenty-eight numbers (nine units, nine tens, nine hundreds, and one-thousand) are assigned consecutively to the twenty-eight letters of the *Arabic* alphabet arranged alphabetically.

The following table shows the value of each Arabic letter in these two systems:—

Abjad	Numerical Value	Abtath	Abjad	Numerical Value	Abtath
ا '	1	' ا	س s	60	ض ḍ
ب b	2	ب b	ع '	70	ط ṭ
(Heb. g) ج j	3	ت t	(Heb. p) ف f	80	ظ ẓ
د d	4	ث th	ص ṣ	90	ع '
ه h	5	ج j	ق q	100	غ gh
و w	6	ح ḥ	ر r	200	ف f
ز z	7	خ kh	ش sh	300	ق q
ح ḥ	8	د d	ت t	400	ك k
ط ṭ	9	ذ dh	ث th	500	ل l
ي y	10	ر r	خ kh	600	م m
ك k	20	ز z	ذ dh	700	ن n
ل l	30	س s	ض ḍ	800	و w
م m	40	ش sh	ظ ẓ	900	ه h
ن n	50	ص ṣ	غ gh	1000	ي y

The names given to these two systems, Abjad and Abtath, are derived from the first four letters in each series: thus ابجد, Abjad, is composed of ا, ب, ج, and د, and ابتث, Abtath, of ا, ب, ت, ث. The Abjad system sometimes receives the longer name of ابجد هوز حطي, *abjad hawwaz ḥuṭṭi*, built up, it will be seen, of the first ten letters of the Hebrew alphabet.

The Jovian Cycle, or Bārhaspatyam Mānam, so called because corresponding roughly to the period of five revolutions of the planet Jupiter, consists of sixty solar years, to each of which has been assigned a separate name. According to the Telinga reckoning, that obtains in South India, the not inconsiderable difference between one twelfth part of a single revolution of Jupiter and one year is disregarded, so

that the Jovian and the solar years are held to be exactly the same, and thus the sixty names of the Jovian years become simply the appellations of as many solar years.

Now Tīpū Sulṭān succeeded Ḥaidar, his father, as ruler of Mysor on December 7, 1782, hence his 1st Regnal year corresponded, in the main, with the year whose vernal equinox fell in A. D. 1783, or with the year 4884 of the Kali Yuga. But by the Telinga reckoning the 1st Jovian Cycle began twelve years before the Kali Yuga, so that by A.D. 1784 in all 4896 Cyclic years had expired. But $4896 = (81 \times 60) + 36$, and accordingly in Tīpū's 1st Regnal year the 37th year was running of the 82nd Jovian Cycle. This 37th year already bore the Sanskrit name of Śubha-kṛt, but Tīpū preferred to invent new names for the sixty Cyclic years, names which, in accordance with the Abjad system, would serve to indicate the number of each year in its Cycle. Thus this 37th year he called زكي *zakī*, 'pure', inasmuch as in the Abjad scheme ز = 7, ك = 20, and ي = 10, whence زكي = 7 + 20 + 10 = 37.

Similarly the 2nd Regnal, or 38th Cyclic, year was named ازل *azal*, 'beginningless eternity', since ا = 1, ز = 7, and ل = 30.

So, too, the 3rd Regnal, or 39th Cyclic, year was given the name جلو *jalaū*, 'splendour' (ج = 3, ل = 30, and و = 6); and the 4th Regnal, or 40th Cyclic, year the name دلو *dalv*, 'the sign Aquarius' (د = 4, ل = 30, and و = 6).

Thus for the first four years of Tīpū's reign we have the following correspondences:—

Death of Ḥaidar 'Alī: Dec. 7, 1782 = 1 Muḥarram, A. H. 1197, or the New Year's Day of 1197.

R. Y. 1 = A. D. 1782–1783 = A. H. 1197–1198 = Cyclic year 37 or زكي.
„ 2 = „ 1783–1784 = „ 1198–1199 = „ 38 or ازل.
„ 3 = „ 1784–1785 = „ 1199–1200 = „ 39 or جلو.
„ 4 = „ 1785–1786 = „ 1200–1201 = „ 40 or دلو.

See Pl. II. 10.

In his 5th Regnal year Tīpū introduced another change in the nomenclature of the Cyclic years. He now assigned them names that, in accordance not with the Abjad but with the Abtaṯh system of reckoning, indicated their position in the Sixty-year Cycle. Thus the 5th Regnal year, being the 41st of its Cycle, was called شا *shā* (= *shāh*) 'a king', since in the *Abtaṯh* scheme ش + ا equals 40 + 1. In conformity with this new conceit the last thirteen years of Tīpū's reign were given the following names:—

شا *shā*, 'a king' = 40 + 1 = 41 (of Cycle);
سارا *sārā*, 'fragrant' = 30 + 1 + 10 + 1 = 42;
سراب *sarāb*, 'a mirage' = 30 + 10 + 1 + 2 = 43;
شتا *shitā*, 'winter' = 40 + 3 + 1 = 44;
زبرجد *zabarjad*, 'a topaz' = 20 + 2 + 10 + 5 + 8 = 45;
سحر *saḥar*, 'dawn' = 30 + 6 + 10 = 46;
ساحر *sāḥar*, 'a magician' = 30 + 1 + 6 + 10 = 47;
راسخ *rāsikh*, 'firm' = 10 + 1 + 30 + 7 = 48;
شاد *shād*, 'joyful' = 40 + 1 + 8 = 49;
حراست *ḥirāsat*, 'a guard' = 6 + 10 + 1 + 30 + 3 = 50;
ساز *sāz*, 'concord' = 30 + 1 + 20 = 51;
شاداب *shādāb*, 'moist' = 40 + 1 + 8 + 1 + 2 = 52;
بارش *bārish*, 'rain' = 2 + 1 + 10 + 40 = 53.

The same 5th Regnal year that witnessed the supersession of the Abjad by the Abtath scheme of reckoning in connexion with the nomenclature of the years also ushered in a change in their actual numbering. The coins of the first four years of the reign had been dated according to the Hijrī era, but now in its place an era of Tīpū's invention, known as the Maulūdī, was adopted.[1] It was not, however, till some seven years later, or till the 12th Regnal year, that the term مولودي *Maulūdī* itself was admitted on these coins. This new era Tīpū dated from the year not of Muḥammad's Flight but of his Birth,[2] which was held to have taken place in A.D. 571.[3] As the years of this era are solar, the conversion from the Christian to the Maulūdī era is effected simply by subtracting 571. Thus the 5th Regnal year of Tīpū, being A.D. 1786–1787, is A. Maulūdī 1215–1216. Accordingly we now arrive at the following synchronisms for the years of Tīpū's reign after the first four:—

[1] On some coins, but they are very few, of Tīpū's 5th Regnal year the Hijrī reckoning was still continued, and thus on these coins the year as entered is 1201, and not the Maulūdī 1215.

[2] In Arabic ولد = to give birth to, of which the nomen patientis is مَوْلُودٌ. Hence the era dating from Muḥammad's *birth* bears the name of مولودي *Maulūdī*.

[3] 'There are various opinions as to the exact date (of Muḥammad's birth). M. Caussin de Perceval says it was August 20, 570. M. de Sacy fixes it at April 20, 571; but Perceval's date seems to be fairly correct.' E. Sell, *Life of Muḥammad*, p. 7, note 1.

Regnal Year	Anno Domini	Anno Maulūdī	Cyclic Year
5	1786–1787	1215–1216	41 شا
6	1787–1788	1216–1217	42 سارا
7	1788–1789	1217–1218	43 سراب
8	1789–1790	1218–1219	44 شتا
9	1790–1791	1219–1220	45 زبرجد
10	1791–1792	1220–1221	46 سعد
11	1792–1793	1221–1222	47 ساحر
12	1793–1794	1222–1223	48 راسخ
13	1794–1795	1223–1224	49 شاد
14	1795–1796	1224–1225	50 حراست
15	1796–1797	1225–1226	51 ساز
16	1797–1798	1226–1227	52 شاداب
17	1798–1799	1227–1228	53 بارش

Tīpū died on May 4, 1799, or 28th Dhu-l-qa'da, A.H. 1213.

The figures indicating a Hijrī year are on Tīpū's coins written in the usual way from left to right, thus ١١٩٨ = 1198 (**Pl. II. 14**). On some coins of the 5th Regnal year, that is to say of A. Maulūdī 1215, and on a very few of the following year, A.M. 1216, the same order of the digits is maintained, thus ١٢١٥ and ١٢١٦. But in the course of the year 1215 this order was reversed, and from that time onwards till the end of Tīpū's reign the digits of any numerals entered on his coins read from right to left. Thus the Maulūdī years 1215, 1216 are written ٥١٢١ (**Pl. I. 10**), ٦١٢١, and the 10th Regnal year is written not ١٠ but ٠١ It may here be noted that coins of the Maulūdī years ٧١٢١ and ٨١٢١ are common, but during the five years from ٩١٢١ till ٢٢٢١ the copper coins were issued only sparingly, and for the most part from the Pattan mint.

Yet one more innovation remains to be recorded. As though making a fresh start, Tīpū in the fourteenth year of his reign,

A. Maulūdī 1224–1225, caused the first letter of the Arabic alphabet, *alif*, to be impressed on his copper coins. In the following year the impressed letter was the second, or *bā*, the next following year it was the third, or *tā*, and in the last year of his reign it was the fourth or *thā*. Hence we have the following correspondences for Tīpū's last four Regnal years:—

R. Y. 14 =	A. Maulūdī 1224–1225 =	Letter Year ا :	Pl. II. 6.
„ 15 =	„ 1225–1226 =	„ ب :	Pl. II. 4.
„ 16 =	„ 1226–1227 =	„ ت :	Pl. II. 5.
„ 17 =	„ 1227–1228 =	„ ث.	

Both Mr. Thanawala and Mr. Kotwal have several specimens, all of the Faiḍ Ḥiṣār mint, on which, though the letter is ب, the Maulūdī year is entered as 1224.

For the twelve months of the year Tīpū invented two sets of new names. The first ten months had names assigned them of which the initial letters were in one set the first ten letters of the Abjad, and in the other set the first ten of the Abtaṯh, series. Of the names of the eleventh and twelfth months in the Abjad group of month-names, the first two letters represented 11 and 12, with the unit letter (either ا or ب) to the right of the ten (ي): thus 11=اي and 12=بي. But this order of the two initial letters is reversed in the names of the eleventh and twelfth months devised for the Abtaṯh group, so that now 11=يا and 12=يب. This reversed order of the letters thus answers to the reversed order of the digits which, as we have already seen, is characteristic of the numerals recorded on Tīpū's coins in and after his 5th Regnal year. The following are the two sets of names assigned to the twelve months.

In the *Abjad* system:—

1 = ا and احمدي *Aḥmadī*,	stands for the	1st month.
2 = ب and بهاري *Bahārī*,	„ „	2nd „
3 = ج and جعفري *Jaʿfarī*,	„ „	3rd „
4 = د and دارائي *Dārāʾī*,	„ „	4th „
5 = ه and هاشمي *Hashimī*,	„ „	5th „
6 = و and واسعي *Wāseʿī*,	„ „	6th „
7 = ز and زبرجدي *Zabarjadī*,	„ „	7th „
8 = ح and حيدري *Ḥaidarī*	„ „	8th „
9 = ط and طلوعي *Ṭūluʿī*,	„ „	9th „
10 = ي and يوسفي *Yūsafī*.	„ „	10th „
11 = 10 + 1 = اي and ايزدي, *Ezidī*,	„ „	11th „
12 = 10 + 2 = بي and بياضي *Bayāḍī*,	„ „	12th „

In the *Abtaṯh* system:—

1 = ا and احمدي	*Aḥmadī*,	stands for the	1st	month.
2 = ب and بهاري	*Bahārī*,	,, ,,	2nd	,,
3 = ت and تقي	*Taqī*,	,, ,,	3rd	,,
4 = ث and ثمري	*Ṯhamarī*,	,, ,,	4th	,,
5 = ج and جعفري	*Ja'farī*,	,, ,,	5th	,,
6 = ح and حيدري	*Ḥaidarī*,	,, ,,	6th	,,
7 = خ and خسروي	*Ḵẖusravī*,	,, ,,	7th	,,
8 = د and دیني	*Dīnī*,	,, ,,	8th	,,
9 = ذ and ذاكري	*Dhākirī*,	,, ,,	9th	,,
10 = ر and رحماني	*Raḥmānī*,	,, ,,	10th	,,
11 = 1 + 10 = ار and رازي	*Rāzī*,	,, ,,	11th	,,
12 = 2 + 10 = رب and رباني	*Rabānī*,	,, ,,	12th	,,

Some coins, **Pl. I. 14**, all of them struck after Tīpū's adoption of the Abtaṯh system, bear on the reverse the words—

تاريخ جلوس سال سخ سيوم بهاري

which, literally rendered, read—

Date of enthronement: the year Sa*ḵẖ*, 3rd of Bahārī.

Now Bahārī is the name of the second month of the year, and سخ in the Abtaṯh reckoning[1] stands for 37. Hence, it would seem, these coins tell us that Tīpū ascended the throne on the 3rd day of the 2nd month of the 37th Cyclic year. According to Marsden, each Cyclic year began 'about the vernal equinox', and thus 3 : ii : 37 would be just 33 days later than 'about' March 20, 1783. Marsden himself held that this date of accession corresponded to May 4, 1783, 'at which period Tippu was flushed with the victory recently obtained over a British army on the Malabar coast'. It is noteworthy that on this very day, May 4, sixteen years later (1799) Tīpū lost his life, attempting to withstand the British assault on Seringapatam.

IV. The Legends on Tīpū's Coins.

In treating of the legends we shall describe first those on Tīpū's gold coins, his earlier pagoda and fanam, his later muhr and half-muhr (A, B, C, D), and next those on his silver coins, the double-rupee, the rupee, and the five smaller denominations (E, F, G, H, K, L, M). On the copper coins the legends, it will be seen, consist of little more than the date, the mint-name, and, in the later issues, the distinctive name of the coin itself.

[1] According to the Abtaṯh scheme, س = 30 and خ = 7, hence سخ, sa*ḵẖ*, 'beads of glass' = 30 + 7 = 37.

87526

A. The Pagoda or Fārūqī: weight 51·5 grains approximately.

TYPE 1. Years: A. Hijrī ۱۱۹۷–۱۲۰۰: **Pl. II. 14.**
Mint: Nagar. Metal: Gold.

Obverse	*Reverse*
On a granulated field in a lined circle and ring of dots ح نگر	هو ن السلطا ـــــے ۱۱۹۸ هجر العادل سنہ

Obv. ح (Ḥaidar's initial); ۲ (Regnal year); نگر (mint).

Rev. ۱۱۹۸ هو السلطان العادل هجري سنہ
He is the Sulṭān, the Just, Hijrī year 1198.

Note. The obverse of the pagodas of Tīpū's 1st Regnal year, A.H. 1197, seems to have borne no mint-name.

TYPE 2. Years: A. Maulūdī ۱۲۱۵ and ۱۲۱۵, also (Dhārwār) ۱۲۱۱: **Pl. I. 5.**
Mints: Pattan, Nagar, Dhārwār.
Metal: Gold.

Obverse	*Reverse*
As on Type 1, but year ۵.	هو محمد السلطان العـــا دل ۱۲۱۵ سنہ

Rev. محمد هو السلطان العادل سنہ ۱۲۱۵
Muḥammad! He is the Sulṭān, the Just; Year 1215.

Inasmuch as the date here entered, 1215, is that of the Maulūdī era, the term Hijrī, present on Type 1, necessarily disappears. But, as though indicative of the Sulṭān's continued loyalty to the prophet, the name Muḥammad is now inserted, and is assigned a dominant place on the top line. Regarding this newly-introduced word محمد, Marsden writes, 'It seems intended to stop the murmurings of those to whom the exclusion of the Hijrah could not fail to give occasion of scandal, and who might have begun to suspect their sovereign of heterodoxy. In fact there is little reason to doubt that had he reigned longer, and enjoyed the leisure of peace, he would have attempted to establish a new religion and to assume a character beyond that of a temporal prince.'

It is interesting to compare with this innovation on Tīpū's part Akbar's action both in superseding on *his* coinage the Hijrī by the Ilahī era and in promulgating the Ilahī Dīn.

Note 1. On the Pattan pagodas of this type the obverse reads پترح, the *nūn* of Pattan coalescing with the loop of the *ḥe*.

Note 2. On Dhārwār pagodas the mint-name, دهاروار, is written not to the left of ح but below it: **Pl. I. 5.**

TYPE 3. Years: A. Maulūdī ١٢١١–١٢٢١: **Pl. I. 16.**
Mints: Pattan, Nagar, Khwursh̲ed-sawād.
Metal: Gold.

Obverse	*Reverse*
Within a lined circle and ring of dots فاروقی نگر ح سنه ٦	هو محمد السلطان حیـد الو العادل سنه ١٢١١

Obv. فاروقی (= pagoda); نگر (mint); ح (Ḥaidar's initial); سنه ٦ (Regnal year).
Rev. محمد هو السلطان الوحید العادل سنه ١٢١١

Muḥammad! He is the Sulṭān, the Unique, the Just; Year 1216.

This Reverse legend thus differs from that of Type 2 merely by the one word now added الوحید, the Unique.

Note 1. On the Pattan Fārūqīs the *nūn* of Pattan on the Obverse coalesces with the loop of the *ḥe*.

Note 2. The Khwursh̲ed-sawād Fārūqīs exhibit a somewhat modified arrangement of the obverse legend. Thus:—

فاروق
شـــید
خور سواد
سنه ٧

Here the ح, representing Ḥaidar, has been transferred to the top line and its loop made to coalesce with the *ye* of Fārūqī.

B. The Fanam: weight 5·2 grains approximately.

TYPE 4. Years: A. Hijrī ١١٩٨–١٢٠٠: **Pl. I. 17.**
„ A. Maulūdī ١٢١٥ (or ٥١٢١)–٢٢٢١.
Mints: Pattan, Nagar, Kalīkūt, Farrukh̲ī, Kh̲āliqābād.
Metal: Gold.

Obverse	*Reverse*
Within a lined circle and ring of dots ح	١١٩٨ ب ضر پتن *or* ١١٩٨ سنـه ضر پتن ب

Obv. ح (Ḥaidar's initial).

Rev. ضرب پتن ۱۱۹۸ *or* ۱۱۹۸ ضرب پتن سنه

Note 1. On Farrukhī Fanams neither ضرب nor سنه is present. Thus the entire Reverse legend reads simply ۱۱۹۸ فرخي.

Note 2. ضرب is absent from the Kalīkūt and سنه from the Khāliqābād Fanams. Thus the Reverse legends read

۱۱۹۸
سنه
ت (Kalīkūt Fanam);
كليكو

and خالق اباد (Khāliqābād Fanam).
۱۲۱ <
ضرب

C. The Muhr or Aḥmadī: weight 211 grains approximately.

TYPE 5. Years: A. Maulūdī ۱۲۱۸, ۹۱۲۱: Pl. I. 14.
Mint: Pattan. Metal: Gold.

Obverse	*Reverse*
محمد	هو الو
احمد	السلطان
دين در جهان	حيـــد
اســـــت	تاريخ سال سخ
ح ضرب	العادل جلوس سح
روشن زفتح حيدر احمد	٨
۱۲۱۸	سيوم بهاري سنه جلو
پتن سال شتا سنه	

Obv. محمد دين احمد در جهان روشن است زفتح حيدر ح
احمدي ضرب پتن سال شتا سنه ۱۲۱۸

Rev. هو السلطان الوحيد العادل
تاريخ جلوس سال سخ سيوم بهاري سنه ٨ جلوس

Obv. Muḥammad! The religion of Aḥmad[1] is illumined in the world by the victory of Ḥaidar: ح.
An Aḥmadī struck at Pattan: the (cyclic) year Shitā (44), the (Maulūdī) year 1218.

Rev. He is the Sulṭān, the Unique, the Just.
Date of accession: the (cyclic) year Sakh (37), the 3rd of Bahārī; Regnal year 8.

[1] 'The religion of Aḥmad' may mean 'the religion of Muḥammad', or 'the religion most praiseworthy'. Here, of course, the phrase stands for 'Islām'.

Note. The Maulūdī year 1219 corresponds to the Cyclic year زبرجد (45), and accordingly on the Aḥmadīs issued in this year the term زبرجد is substituted for شتا (44).

D. The Half-muhr or Ṣadīqī: weight 106 grains approximately.

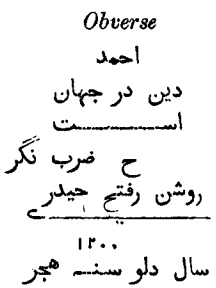
TYPE 6. Year: A. Maulūdī ١٢٢١, ١٢٢١ (Pl. I. 15); ١٢٢١.
Mint: Pattan, Nagar. Metal: Gold.

Obv. As on Type 5 but with slight variation in the arrangement of the words of the legend. Also for احمدي read صديقي, for شتا (44) read سراب (43), and for ١٢٢١ read ١٢٢١.

Rev. As on Type 5, but Regnal year ٧. On Tīpū's muhrs and half-muhrs that have hitherto been catalogued occur in all four Abtath names of Cyclic years, سخ (37), سراب (43), شتا (44), and زبرجد (45).

E. The Double-rupee or Ḥaidarī: weight 350 grains approximately.

TYPE 7. Years: A. Hijrī ١١٩٨, ١١٩٩, ١٢٠٠, ١٢١٥: Pl. II. 10.
Mints: Pattan, Kalīkūt (Pl. II. 11), Nagar. Metal: Silver.



Obv. دين احمد در جهان روشن است رفتح حيدر ح
ضرب پتن سال دلو سنه ١٢٠٠ هجري

Rev. هو السلطان الوحيد العادل
سيوم بهاري سال دلو سنه ٤ جلوس

Obv. The religion of Aḥmad is illumined in the world by the victory of Ḥaidar: ح.
Struck at Nagar: the (Cyclic) year Dalv (40), the Hijrī year 1200.

Rev. He is the Sulṭān, the Unique, the Just:
the 3rd of Bahārī, the (Cyclic) year Dalv (40), the Regnal year 4.

Note. Instead of the دلو (40) in this issue of 4–1200, the Double-rupee of 2–1198 has ازل (38), that of 3–1199 has جلو (39), and that of 5–1215 شا Shā.

TYPE 8. Years: A. Maulūdī ١٢١٦, ١٢١٧, ١٢١٨, ١٢١٩, ١٢٢٠: **Pl. I. 18.**

Mint: Pattan. Metal: Silver.

Obverse

محمد
احمد
دین در جهان
اســـــت
ح ضرب
روشن زفتح حیدر حیدر ے

١٢١٦
پتن سال سارا سنہ

Reverse

هو الو
السلطان
حیـــد
تاریخ سال سخ
العادل جلوس سے

سیوم بهاري سنہ ٦ جلو

Obv. محمد دین احمد در جهان روشن است زفتح حیدر ح
حیدري ضرب پتن سال زبرجد سنہ ١٢١٦

Rev. هو السلطان الوحید العادل
تاریخ جلوس سال سخ سیوم بهاري سنہ ٦ جلوسي

Obv. Muḥammad! The religion of Aḥmad is illumined in the world by the victory of Ḥaidar: ح.

A Ḥaidarī struck at Pattan: the (Cyclic) year Sārā (45), the (Maulūdī) year 1216.

Rev. He is the Sulṭān, the Unique, the Just.

Date of accession: the (Cyclic) year Sakh, the 3rd of Bahārī, Regnal year 6.

Note. Instead of the سارا (42) in this issue of 6–1216, the Double-rupee of that of 7–1217 has سراب (43), that of 8–1218 has شتا (44), and that of 9–1219, زبرجد (45).

F. The Rupee or Imāmī: weight 174 grains approximately.

TYPE 9. Year: A. Hijrī ١٢٠٠: **Pl. II. 12.**

Mint: Pattan. Metal: Silver.

Obv. Same as Type 7.
Rev. Same as Type 7.

TYPE 10. Years: A. Maulūdī ١٢١٦, ١٢١٧, ١٢١٨, ١٢١٩, ١٢٢٣, ١٢٢٥: **Pl. I. 19; II. 13, 17.**

Mints: Pattan, Khwurshed-sawād.

Metal: Silver.

Obv. Same as Type 8, but اصامے instead of حیدر ے.

Rev. Same as Type 8.

Note 1. The obverse legend of the 7–1217 Khwurshed-sawād Imāmī is arranged thus:—

محمد
احمد
دین در جهان
اســـــــت
ح ضرب
درشن زفتح حیدر اصام
شید سواد سال سراب
خور سنه ۷۱۲۱

Note 2. The Imāmīs issued in 6–1216 bear the cyclic year سارا (42) **Pl. I. 19**, in 7–1217 سراب (43), **Pl. II. 13**, in 8–1218 شتا (44), **Pl. II. 17**, in 9–1219 زبرجد (45), in 10–1220 سحر (46), and in 13–1223 شاد (49).

G. The Half-rupee or ʿĀbidī: weight 87 grains approximately.

TYPE 11. Years: A. Maulūdī ۵۱۲۱ (**Pl. I. 20**; obv. of Type 7), ۶۱۲۱, ۷۱۲۱, ۸۱۲۱, ۹۱۲۱, ۰۲۲۱, ۲۲۲۱.

Mint: Pattan. Metal: Silver.

Obverse	*Reverse*
محمد	هو الو
دین احمد در جهان	السلطان
اســـــــت	حیـــد
ح ضرب	تاریخ سال سخ
روشن زفتح حیدر عابد	العادل جلوس سے
۵۱۲۱	۵
پتن سال شتا سنه	سیوم بهاري سنه جلو

Obv. محمد دین احمد در جهان روشن است زفتح حیدر ح
عابدي ضرب پتن سال شتا سنه ۵۱۲۱

Rev. هو السلطان الوحید العادل
تاریخ جلوس سال سخ سیوم بهاري سنه ۵ جلوس

Obv. Muḥammad! The religion of Aḥmad is illumined in the world by the victory of Ḥaidar: ح.

An ʿĀbidī struck at Pattan: the (Cyclic) year Shā (41), the (Maulūdī) year 1215.

Rev. He is the Sulṭān, the Unique, the Just.

Date of accession: the (Cyclic) year Sakh (37), the 3rd of Bahārī. Regnal year 5.

Note. The ʿAbidīs issued in 6–1216 bear the Cyclic year سارا (42), in 7–1217 سراب (43), in 8–1218 شتا (44) in 9–1219 زبرجد (45), and in 12–1222 راسخ (48).

On Tīpū's double-rupees, rupees, and half-rupees that have hitherto been catalogued occur in all three Abjad and eight Abtath names of Cyclic years.

The Abjad three are ازل (38), جلو (39), and دلو (40), and the Abtath eight سخ (37), سارا (42), سراب (43), شتا (44), زبرجد (45), سحر (46), راسخ (48), and شاد (49).

H. The Quarter-rupee or Bāqirī: weight 41 grains approximately.

TYPE 12. Years: A. Maulūdī ١٢١١, ١٢١٧, ١٢١٨, ١٢٢١, ١٢٢٢, ١٢٢٣: **Pl. I. 21.**

Mint: Pattan. Metal: Silver.

Obverse	*Reverse*
محمد هو السلطان حيـــــد ١٢١٧ الو العادل سنه	٨ سنه باقرے ح پتن

Obv. محمد هو السلطان الوحيد العادل سنه ١٢١٧

Rev. باقري سنه ٨ ح پتن

Obv. Muḥammad! He is the Sulṭān, the Unique, the Just, the (Maulūdī) year 1217.

Rev. Bāqirī: (Regnal) year 7: ح: Pattan.

Note. The Bāqirī issued in ١٢١١ bears the Regnal year ١, that in ١٢١٨ the Regnal year ٨, and that in ١٢٢١ the Regnal year ١١

K. The Two-anna piece or Ja'farī: weight 19 grains approximately.

TYPE 13. Year: A. Maulūdī ١٢٢١, ١٢٢٢, ١٢٢٣, ١٢٢٥: **Pl. I. 22.**

Mint: Pattan. Metal: Silver.

Obverse	*Reverse*
١٢٢١ سنه محمد ب ضر پتن	جعفرے ١١ سنه جلوس

Obv. محمد سنه ١٢٢١ ضرب پتن

Rev. جعفري سنه ١١ جلوس

Obv. Muḥammad! The (Maulūdī) year 1221; struck at Pattan.

Rev. A Ja'farī of the Regnal year ١١

L. The One-anna piece or Kāẓimī: weight 10 grains approximately.

TYPE 14. Year: A. Maulūdī ١٢٢١, ١٢٢٢, ١٢٢٣, ١٢٢٥: **Pl. II. 15.**

Mint: Pattan. Metal: Silver.

Obverse	*Reverse*
Same as Type 13.	Same as Type 13, but كاظمے instead of جعفرے

M. The Half-anna piece or Khiḍrī: weight 5 grains approximately.

TYPE 15. Year: A. Maulūdī ۱۲۲۲ (?): **Pl. II. 16.**
Mint: Dār al-Salṭanat.
Metal: Silver.

Obverse	*Reverse*
السلطنت	۲۱
دار	خضري
ضرب	

It is worthy of special note that, while Tīpū's own name is not to be found on any of his coins, they also lack the name of the regnant Mughal Emperor, Shāh ʿĀlam, of whose paramountcy they furnish no acknowledgement whatsoever. Indeed Major Dirom in his *Narrative of the Campaign in India* states, 'Tippoo is the first Mahomeddan prince who, since the establishment of the Mogul empire, has disclaimed the authority of the king of Delhi, or great Mogul, and who has presumed to impress coins with only his own titles'. But Tīpū presumed still further, for having struck these coins, so suggestive of an independent sovereignty, he had the audacity to send a number of them as an offering to the Emperor. What precisely were the coins he tendered on this occasion we do not know, but doubtless they would include his muhr and his double-rupee, both of them handsome pieces, broader and heavier than any current in Shāh ʿĀlam's own dominions. However, as might well have been anticipated, the Emperor took offence at the new coin-legends, whereupon Tīpū 'pretended that he had merely sent the coins in order to ascertain His Majesty's pleasure about them, and offered an apology for the affront'.[1]

The *Copper Coins* of Tīpū Sulṭān bear only very meagre legends. The coins themselves may be grouped in two classes, (A) those struck in or before the Maulūdī year 1223, and (B) those that were issued in the last four years of the reign, A. Maulūdī 1224–1227. *Class A* includes the copper coins dated any of the years A. Hijrī 1197–1200 or A. Maulūdī 1215–1223.

The *Obverse* exhibits an elephant, which, on the double-pice, is supporting a flag, **Pl. I. 1**; with but few exceptions, the date is entered in figures on the Obverse, and may be accompanied by the word سنہ. The double- and single-pice that issued from the Pattan mint during the Maulūdī years 1222 and 1223 may also bear on the Obverse the word مولودي, **Pl. II. 3**, or the full expression محمد مولودي.

The *Reverse* legend records simply the mint-name (with or without the honorific epithet Dār al Salṭanat) preceded by ضرب, to which may be added, on coins struck in or after A. Maulūdī 1218, the distinctive

[1] L. B. Bowring, *Haidar Alī and Tīpū Sultān*, p. 212.

denomination of the coin, as عثماني or (later) مشتري, زهرة or زهرا, اختر,بهرام, and قطب. On several Akhtars that issued from the Faiḍ Ḥiṣār mint the denomination was (wrongly) entered as Bahrām.

Class B contains the copper coins dated any of the four Maulūdī years 1224, 1225, 1226, and 1227. This class is thus co-extensive with the 'letter' coins.

The *Obverse* exhibits besides the characteristic letter (ا or ب or ت or ث) an elephant and, on the double-pice, a flag: **Pl. II. 18.** A few quarter-pice from the Faiḍ Ḥiṣār mint have on the Obverse over the elephant both the letter ت and the year ١٢٢٦.

The *Reverse* indicates

(*a*) the denomination of the copper piece,

(*b*) the mint-name with ضرب and occasionally with its honorific epithet,

(*c*) and the date in figures, the unit digit being in a few specimens severed from the other three.

Double- and single-pice and one specimen of a half-pice bear on the Reverse the added words سنہ مولودي or مولودي alone.

The most striking feature of all Tīpū's copper coins is the elephant on the Obverse. Invariably this animal is represented as standing, but in different attitudes. On some coins it is shown trumpeting, on others with one foot upraised, on yet others as bearing a banner: on some it faces the right and on others the left. As is well known, गजपति, *gaja-pati*, 'the lord of elephants', is a term synonymous with Rājā or King, and Tīpū, with his dominating passion for sovereignty, readily favoured the presence on his coinage of this significant elephant-symbol. In his *Coins of Southern India* Sir Walter Elliot states, 'The cognizance adopted by the Koṅgani dynasty, in addition to the bow of the Chéras, was an elephant, and was taken with much propriety from that noble animal, the principal haunts of which in the south are the hills and forests of Koṅgu-deśa'.

The Wodeiyar dynasty of Mysor (*c.* A.D. 1578–1733) seems to have inherited from the Koṅgus and Chéras this cognizance of the elephant, which was maintained throughout the period of the Muḥammadan usurpation by Ḥaidar and Tīpū (A.D. 1761–1799). As Elliot says,[1] 'Even Tīpū, notwithstanding his love of innovation and contempt of everything Hindu, continued to use it on his copper coins, many of them large and handsome, which are still frequently met with'.

Why the elephant should be represented on some of Tīpū's coins as facing the right and on others the left, it is difficult to say: possibly this variation may be due merely to the die-sinker's whim at the moment of his engraving the dies. An examination of the

[1] W. Elliot, *Coins of Southern India*, p. 105.

coins to determine which exhibit the elephant to right and which to left gave the results embodied in the following table:—

Facing	Mint	Year
Right[1]	All mints . . .	A. Maulūdī 1224, 1225, 1226, 1227.
Right	Kalīkūt	A. Hijrī 1199, 1200; A. Maulūdī 1215, 1218.
Left	Salāmābād . . .	A. Maulūdī 1216, 1217, 1218.
Left	Khwurshed-sawād	A. Maulūdī 1217.
Left	Naẓarbār . . .	A. Maulūdī 1216.
Left	Be-Naẓīr . . .	A. Maulūdī 1217.
Left	Ẓafarābād . . .	A. Maulūdī 1216, 1218.
Left	Faiḍ Ḥiṣār . . .	A. Maulūdī 1215, 1216, 1217, 1218, 1219.
Right	,,	A. Maulūdī 1222, 1223.
Left	Khāliqābād. . .	A. Maulūdī 1215.
Right	,,	?
Right	Farrukhyāb Ḥiṣār	A. Hijrī 1201.
Left	,,	A. Maulūdī 1216, 1217, 1218, 1219.
Right	Farrukhī . . .	A. Maulūdī 1216, 1219.
Left	,,	A. Maulūdī 1217, 1218.
Right	Bangalūr . . .	A. Maulūdī 1215, *1216*.
Left	,,	A. Maulūdī *1216*, 1217, 1218, 1219.
Right	Nagar	A. Hijrī 1197–1201; A. Maulūdī 1215, 1216, *1217, 1218*.
Left	,,	A. Maulūdī *1217, 1218*, 1219, 1220, 1221, 1222, 1223.
Left	Pattan	A. Hijrī 1200, 1201; A. Maulūdī 1215–1223.
Right	,,	A. Maulūdī *1217, 1218, 1221, 1222, 1223*.

NOTE.—On some of the coins bearing date the *italicized* years the elephant is represented as facing the right, on others as facing the left.

It is a pleasant duty to acknowledge the assistance I have received, while writing this article, from many friends. My own collection of Tīpū's coins is only a small one, but embarrassment on this score was all obviated by the extreme kindness of Messrs. F. J. Thanawala and C. E. Kotwal of Bombay, each of whom placed unreservedly at my disposal his large collection. Dr. J. R. Henderson, who has made a special study of Mysor coins, in most courteous response to my many inquiries, supplied me with much valuable information. He was also so good as to send me casts of no less than twenty-six coins in the Madras Museum. Mr. Anantasamirao, Curator of the Museum at Bangalor, exceeding all I could venture to ask, sent me in place of casts two of the actual coins from the Museum under his charge. Here in Aḥmadābād my young friend, Mr. Nadir Shah Talati, a student of Gujarat College, most obligingly

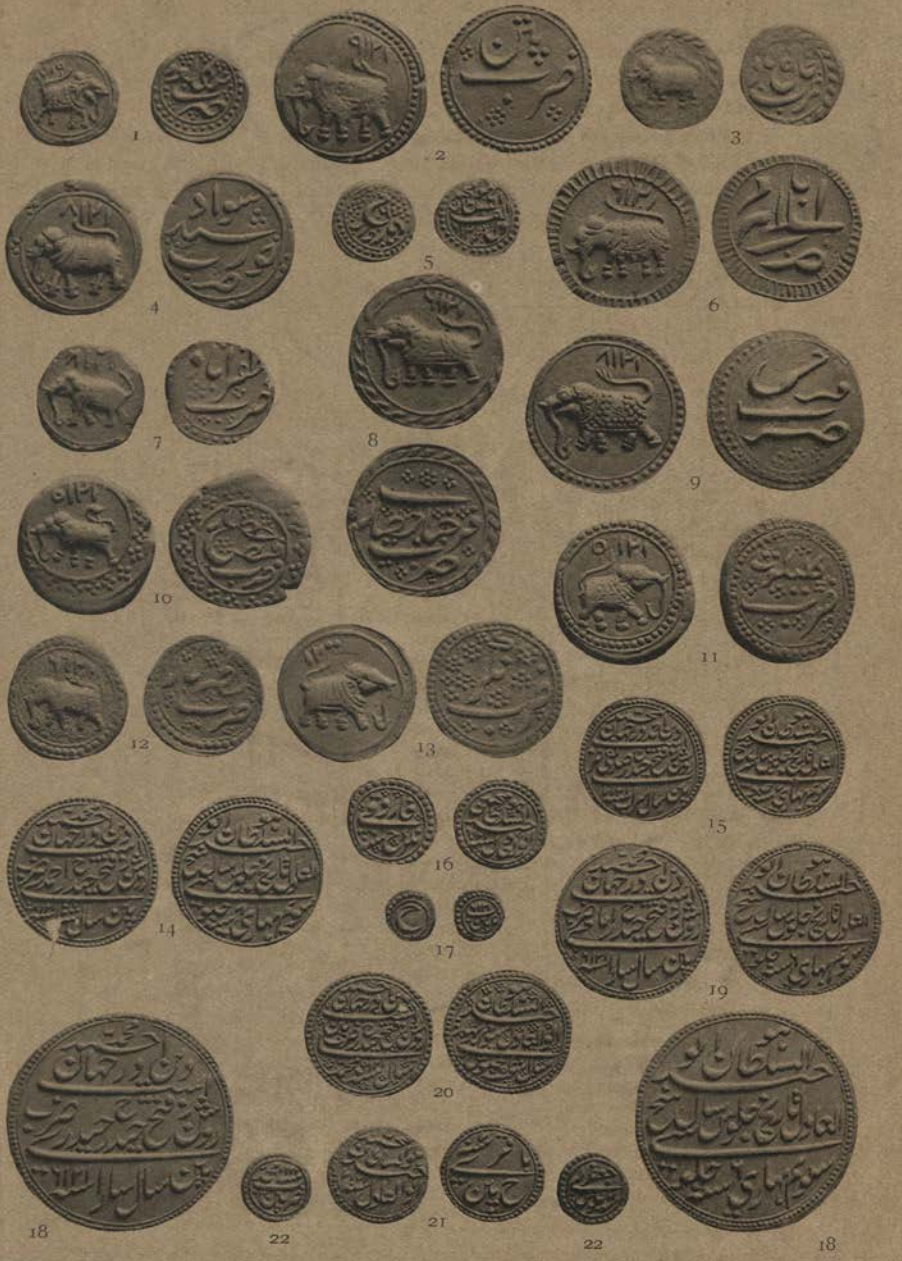
[1] My cabinet contains a pice from the Nagar mint bearing ا (*alif*), and thus of the Maulūdī year 1224, on which the elephant faces the *left*. Similar half-pice are also known.

made for me quite a number of excellent casts: also Mr. Minocher Homji, Professor of Persian at the same College, rendered me much appreciated help in the explanation of technical terms. To all these gentlemen I desire to express my grateful thanks. With the exception of **Pl. I. 5, 12**; **II. 2, 5** (Madras), **II. 16** (Bangalor), **II. 8** (Kotwal), and **II. 9** (Thanawalla), the reproductions are from coins in the British Museum.

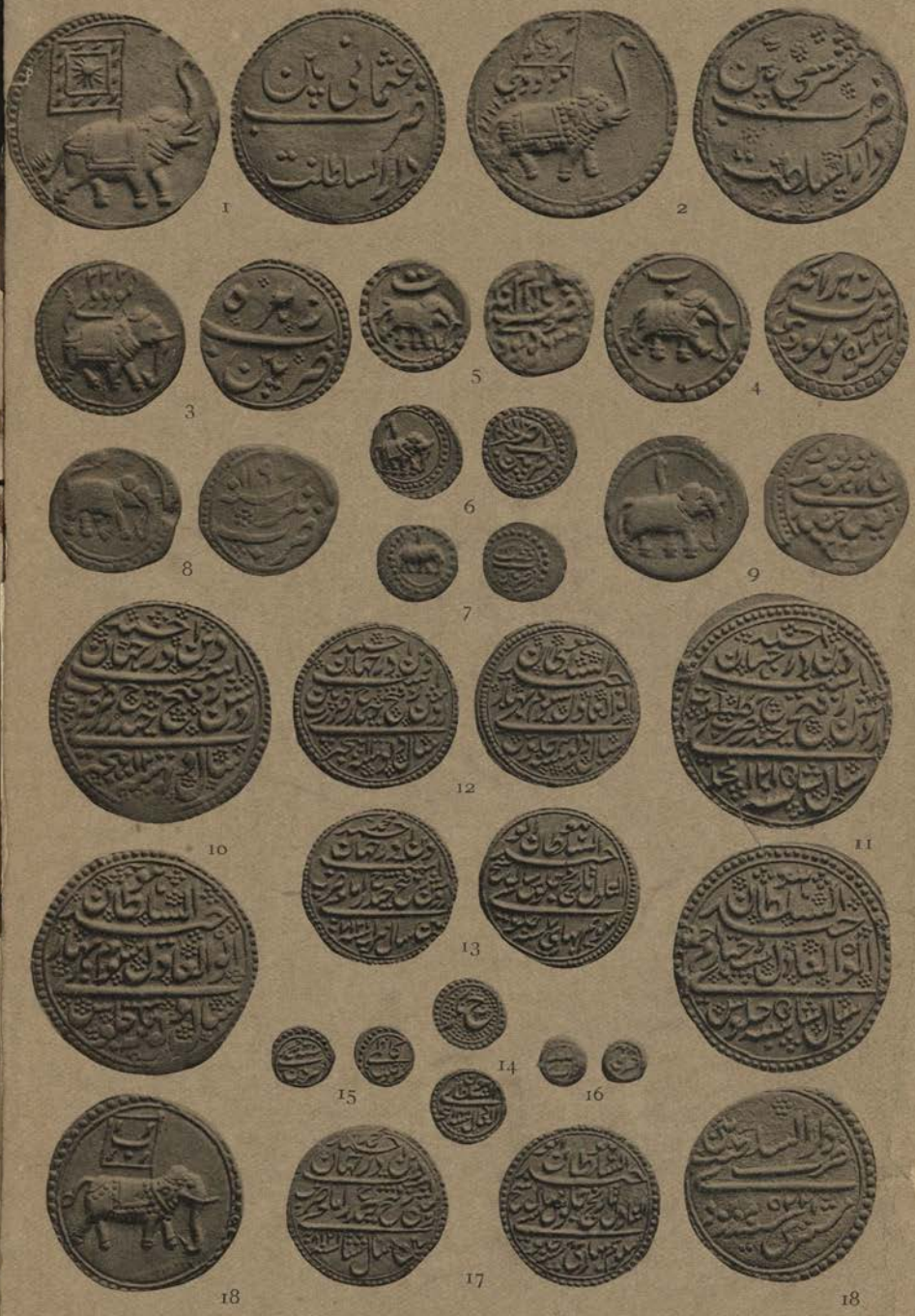
LIST OF COINS ILLUSTRATED.

No.	Metal	Name of Coin	Mint	Date	Name of Year	Plate
1	C	(Half-pice)	Bangalūr	١٢١٠	—	I. 1
2	C	(Pice)	Pattan	١٢١١	—	I. 2
3	C	(Half-pice)	Khāliqābād	١٢١٨	—	I. 3
4	C	(Pice)	Khwurshed-sawād	١٢١٨	—	I. 4
5	G	(Pagoda)	Dhārwār	١٢١٦–١٢١٦	—	I. 5
6	C	(Pice)	Salāmābād	١٢١٦	—	I. 6
7	C	(Half-pice)	Ẓafarābād	١٢١٨	—	I. 7
8	C	(Pice)	Farrukh Yāb Ḥiṣār	١٢١٦	—	I. 8
9	C	(Pice)	Farrukhī	١٢١٨	—	I. 9
10	C	(Pice)	Faid Ḥiṣār	١٢٥٦	—	I. 10
11	C	(Pice)	Kalīkūt	١٢٥٦	—	I. 11
12	C	(Half-pice)	Naẓarbār	١٢١٦	—	I. 12
13	C	(Pice)	Nagar	١٢٠٠	—	I. 13
14	G	Aḥmadī	Pattan	١٢٠٨–١٢١٦	Shatā	I. 14
15	G	Ṣadīqī	Pattan	١٢٠٧–١٢١٦	Sarāb	I. 15
16	G	Fārūqī	Nagar	١٢٠٦–١٢١٦	—	I. 16
17	G	(Fanam)	Pattan	١٢١٦	—	I. 17
18	S	Ḥaidarī	Pattan	١٢٠٦–١٢١٦	Sārā	I. 18
19	S	Imāmī	Pattan	١٢٠٦–١٢١٦	Sārā	I. 19
20	S	ʿAbidī	Pattan	١٢٠٥–١٢٥٦	Shā	I. 20
21	S	Bāqirī	Pattan	١٢٠٧–١٢١٦	—	I. 21
22	S	Jaʿfarī	Pattan	١١٩–١٢٢١	—	I. 22
23	S	Kāẓimī	Pattan	١١٩–١٢٢١	—	II. 15
24	S	Khiḍrī	Dār al-Salṭanat	?	—	II. 16
25	C	ʿOṯhmānī	~~Nagar~~, Dār al-Sal.	١٢١٨	—	II. 1
26	C	Mushtarī	Pattan, Dār al-Sal.	١٢٢٦	—	II. 2
27	C	Zŏhra	Pattan	١٢٢٦	—	II. 3
28	C	Zŏhrā	Nagar	١٢٢٥	Bā	II. 4
29	C	Bahrām	Nagar	١٢٢٦	Tā	II. 5
30	C	Akhtar	Pattan	١٢٢٤	Alif	II. 6
31	C	Quṭb	Pattan	١٢٢٤	Alif	II. 7
32	C	(Pice)	Nagar	١١٩٧	—	II. 8
33	S	(Double-rupee)	Nagar	١٢٠٤–١٢٠٠	Dalv	II. 10
34	C	Zŏhra	Faid Ḥiṣār	١٢٢٦	Alif	II. 9
35	G	(Pagoda)	Nagar	١١٩٨–١٢٠٢	—	II. 14
36	S	(Double-rupee)	Kalīkūt	١٢١٥–١٢٠٥	Shā	II. 11
37	S	(Rupee)	Pattan	١٢٠٤–١٢٠٠	Dalv	II. 12
38	S	Imāmī	Pattan	١٢٠٧–١٢١٦	Sarāb	II. 13
39	S	Imāmī	Pattan	١٢٠٨–١٢١٦	Shitā	II. 17
40	C	Mushtarī	Pattan, Dār al-Sal.	١٢٢٥	Bā	II. 18

Aḥmadābād: *June* 24, 1913. GEO. P. TAYLOR.



COINS OF TĪPŪ SULṬĀN



COINS OF TĪPŪ SULṬĀN

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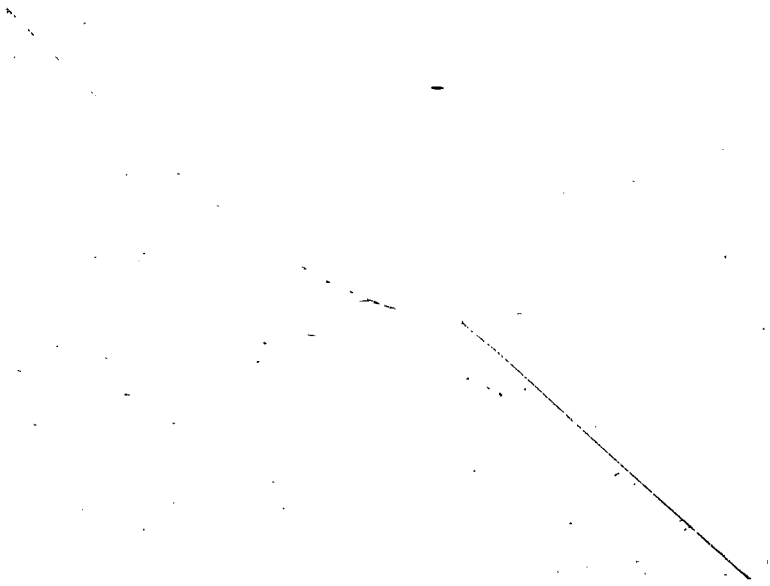

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